

الْبَابُ الثَّالِثُ عَشَرُ

رَحْمَتُهُ وَلِرَحْمَةِ رَبِّهِ وَمُلَامَّ طَفْتُهُ بِالْعُصَاهِ وَالْمُخْطَئِينَ

CHAPTER THIRTEEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD DISOBEDIENT AND  
SINFUL

١/١٦٥ . عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ كَانَ اسْمُهُ عَبْدَ اللَّهِ، وَكَانَ يُلَقَّبُ حِمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ . وَكَانَ النَّبِيُّ قَدْ جَلَدَهُ فِي الشَّرَابِ . فَأَتَى يَهُوْمًا، فَأَمَرَ بِهِ، فَجُلِدَ . فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ: اللَّهُمَّ، الْعُنْهُ مَا أَكْثَرَ مَا يُؤْتَنِي بِهِ! فَقَالَ النَّبِيُّ: لَا تَلْعَنْهُ، فَوَاللَّهِ، مَا عَلِمْتُ إِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ .  
وَفِي رِوَايَةٍ: لَا تَلْعَنْهُ فَإِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ .

رَوَاهُ الْبُخَارِيُّ وَأَبُدُ الرَّزَاقُ وَالبَزَّارُ وَأَبُو يَعْنَى .

١٦٥/١. According to 'Umar b. al-Khattāb .

“During the lifetime of the Prophet there was a man nicknamed ‘Himār’. He used to make Allah’s Messenger laugh, although the Messenger would have him lashed for drinking alcohol. One day he was brought to the Prophet and he ordered him to be lashed. After the man was lashed, someone from the folk said, ‘O Allah, curse him, for how often he is brought [for lashing]!’ The Prophet said, ‘Do not invoke curses against him, for, by Allah, I know that he loves Allah and His Messenger.’”

Another report reads, “Do not curse him, for indeed he loves Allah and His Messenger.”

Reported by al-Bukhārī, 'Abd al-Razzāq, al-Bazzār and Abū Ya'lā.

<sup>١٦٥</sup> SET FORTH BY •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: “The Offensiveness of Cursing the One Who Drinks Alcohol, and Establishing that He is Not outside the Fold of the Religion,” 6:2489 §6398; •Abū Ya'lā in *al-Muṣnād*, 1:161 §176; •'Abd al-Razzāq in *al-Muṣannaf*, 7:381 §13552; •al-Bazzār in *al-Muṣnād*, 1:393 §269; •Abū Nu'aym in *Hilyat al-Awliyā'*, 3:228; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:312 §17273; •al-Maqdīsī in *al-Āḥādīth al-Mukhtāra*, 1:184 §92–93; and cited by •Qādī 'Iyād in *Mashāriq al-Anwār*, 1:371.

٢/١٦٦ . عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: يَسِّنَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ كُنْتُ . قَالَ: مَا لَكَ؟ قَالَ: وَقَعْتُ عَلَى امْرَأَيْ وَأَنَا صَائِمٌ . فَقَالَ رَسُولُ اللَّهِ ﷺ: هَلْ تَحْجُدُ رَقْبَةَ تَعْقِهَا؟ قَالَ: لَا . قَالَ: فَهَلْ تَسْتَطِعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ قَالَ: لَا . فَقَالَ: فَهَلْ تَحْجُدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟ قَالَ: لَا . قَالَ: فَمَكَثَ النَّبِيُّ ﷺ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أَقْنَى النَّبِيُّ ﷺ بِعَرَقٍ فِيهَا تَمْرٌ وَالْعَرَقُ الْمِكْتُلُ . قَالَ: أَيْنَ السَّائِلُ؟ فَقَالَ: أَنَا . قَالَ: خُذْ هَذَا فَتَصَدِّقُ بِهِ، فَقَالَ الرَّجُلُ: أَعَلَى أَفْقَرِ مِنِّي، يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ، مَا يَبْيَنُ لَابْتِيَهَا، يُرِيدُ الْحَرَثَيْنِ، أَهْلُ يَبْيَتِ أَفْقَرُ مِنْ أَهْلِ يَبْيِتِي . فَصَاحَكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: أَطْعِمْهُ أَهْلَكَ .

مُتَقْعِدٌ عَلَيْهِ . وَقَالَ أَبُو دَاؤُودَ: زَادَ الرُّهْرِيُّ: وَإِنَّمَا كَانَ هَذَا رُخْصَةً لِهِ خَاصَّةً .  
فَلَوْ أَنَّ رَجُلًا فَعَلَ ذَلِكَ الْيَوْمَ، لَمْ يَكُنْ لَهُ بُدُّ مِنَ التَّكْفِيرِ .

166/2. According to Abū Hurayra ﷺ,

“Once we were sitting with the Prophet ﷺ when a man came to him and said, ‘O Messenger of Allah! I am destroyed!’ The Prophet ﷺ said, ‘What is wrong?’ The man said, ‘I had sexual relations with my wife while I was fasting.’ Allah’s Messenger ﷺ said, ‘Do you own a servant that you can free?’ ‘No,’ the man replied. The Prophet ﷺ asked him, ‘Are you able to fast for two consecutive months?’ ‘No,’ the man replied. The Prophet then asked him, ‘So are you able to feed sixty poor people?’ ‘No,’ the man replied. The Prophet remained there for a while and then a large container of dates was brought to him. He said, ‘Where is the questioner?’ The man said, ‘Here I am.’ The Prophet ﷺ

<sup>166</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Šawm* [The Fasting], Ch.: “If Someone has Sexual Intercourse during Ramaḍān and has Nothing [to Pay as an Expiation] and Someone Pays it as Charity on His Behalf, he Should Expiate,” 2:684 §1834, and in Bk.: *Kaffārāt al-aymān* [The Expiation of Oaths], Ch.: “When is Expiation Obligatory upon the Wealthy and the Poor,” 6:2467 §6331, and in Ch.: “The Expiation Should be Given to Ten Poor People, whether Close or Distant,” 6:2468 §6333.

said to him, 'Take these dates and give them in charity. The man said, 'Should I give it to someone poorer than I, O Messenger of Allah? By Allah, there is no family between its [Medina's] two mountains who is poorer than I.' The Prophet ﷺ smiled until his pre-molar teeth became visible and then said, 'Feed your family with it (and it will be an atonement for your sin).'"

Agreed upon. Abū Dāwūd said, "Al-Zuhri added, 'This was only a dispensation for him; if someone does that today, he will be obliged to expiate [for his misdeed].'"

١٦٧. عَنْ أَنَسِ بْنِ مَالِكٍ رَّضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ فَبَأْلَ فِي طَائِفَةِ الْمَسْجِدِ فَزَجَرَهُ النَّاسُ، فَنَهَا هُمُ النَّبِيَّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فَلَمَّا قَضَى بُوَلَهُ، أَمَرَ النَّبِيَّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ بِذَنْبُوبٍ مِّنْ مَاءِ فَأَهْرِيقَ عَلَيْهِ.

مُتَّفَقُ عَلَيْهِ.

١٦٧/٣. According to Anas b. Mālik ﷺ,

"There was once a Bedouin who urinated in a corner of the Mosque. The people began chastising him but the Prophet ﷺ forbade them. When the man finished urinating, the Prophet ﷺ ordered for a bucket of water to be brought; it was poured over it."

Agreed upon.

١٦٨. عَنْ بُرِيْدَةِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: جَاءَ مَاعْزُ بْنُ مَالِكٍ رَّضِيَ اللَّهُ تَعَالَى عَنْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهَّرْنِي. فَقَالَ: وَيْخُكَ، ارْجِعْ، فَاسْتَغْفِرِ اللَّهَ، وَتُبْ إِلَيْهِ. قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهَّرْنِي. فَقَالَ: وَيْخُكَ، ارْجِعْ، فَاسْتَغْفِرِ اللَّهَ، وَتُبْ إِلَيْهِ. قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهَّرْنِي. فَقَالَ

<sup>167</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Wudū'* [The Ritual Ablution], Ch.: "On Pouring Water over Urine in the Mosque," 1:89 §219, and Muslim in *al-Šaḥīḥ*: Bk.: *al-Taḥāra* [The Purification], Ch.: "The Obligation to Wash Away Urine," 1:236 §284.

النَّبِيُّ ﷺ: مِثْلَ ذَلِكَ، حَتَّى إِذَا كَانَتِ الرَّابِعَةُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: فِيمَ أُطْهِرُكَ؟ فَقَالَ: مِنَ الْزَّنْبِ. فَسَأَلَ رَسُولُ اللَّهِ ﷺ: أَيْهُ جُنُونٌ؟ فَأَخْبَرَ أَنَّهُ يَسَّرَ بِمَجْنُونٍ. فَقَالَ: أَشَرِبَ حَمْرًا؟ فَقَامَ رَجُلٌ: فَاسْتَنْكَهُ، فَلَمْ يَجِدْ مِنْهُ رِيحَ حَمْرٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: أَرَيْتَ؟ فَقَالَ: نَعَمْ. فَأَمَرَ بِهِ، فَرَجَّمَ، فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ. قَائِلٌ يَقُولُ: لَقَدْ هَلَكَ. لَقَدْ أَحَاطَتْ بِهِ خَطِيَّتُهُ. وَقَائِلٌ يَقُولُ: مَا تَوْبَةُ أَفْضَلَ مِنْ تَوْبَةِ مَا عَزَّ أَنْهُ جَاءَ إِلَيَّ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ فِي يَدِهِ ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ. قَالَ: فَلَيُثْرَا بِذِلِّكَ يَوْمَئِنْ أَوْ شَلَاثَةَ، ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ، وَهُمْ جُلُوسٌ، فَسَلَّمَ ثُمَّ جَلَسَ. فَقَالَ: اسْتَغْفِرُوا لِمَا عَزِّ بْنُ مَالِكٍ. قَالَ: فَقَالُوا: غَفَرَ اللَّهُ لِمَا عَزِّ بْنُ مَالِكٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ تَابَ تَوْبَةً لَوْ قُرِيمَتْ يَئِنَّ أُمَّةٍ لَوْ سَعَنَهُمْ.

رَوَاهُ مُسْلِمٌ وَالنَّسَائِيُّ وَالْدَّارِقُطْنَيُّ وَأَبُو عَوَانَةَ وَالْطَّبَرَانِيُّ.

168/4. According to Burayda ﷺ,

“Mā‘iz b. Mālik came to the Prophet ﷺ and said, ‘O Messenger of Allah, purify me!’ The Prophet ﷺ said, ‘Woe to you! Go back and seek Allah’s forgiveness and repent to Him.’ So he went away—but not far—and then returned, saying, ‘O Messenger of Allah, purify me!’ The Prophet ﷺ said, ‘Woe to you! Go back and seek Allah’s forgiveness and repent to Him.’ So he went back—but not far—and then returned, saying, ‘O Messenger of Allah, purify me!’ Allah’s Messenger repeated what he said twice before, and when Mā‘iz came back for the fourth time Allah’s Messenger ﷺ asked him, ‘From what shall I purify you?’ He replied, ‘From adultery.’ Allah’s Messenger ﷺ asked, ‘Is he insane?’ The Companions informed him that he was not insane. Then he

<sup>168</sup> Set forth by •Muslim in *al-Šaḥīḥ*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: “Concerning the One Who Confesses to Adultery,” 3:1321–1322 §1690; •al-Nasā’i in *al-Sunan al-Kubrā*, 4:286 §7163; •al-Dāraqutnī in *al-Sunan*, 3:91 §49; •Abū ‘Awāna in *al-Musnad*, 4:134–135 §6292; •al-Tabarānī in *al-Mu‘jam al-Awsat*, 5:118 §4843; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:83 §11231.

asked, 'Did he drink alcohol?' A man stood up and smelled him but he did not smell the stench of alcohol. So Allah's Messenger ﷺ asked, 'Did you commit adultery?' 'Yes,' the man replied. Allah's Messenger ﷺ then ordered that he be stoned to death, and after he was stoned, the people took two views with regard to him. One group opined: 'He destroyed himself and was encompassed by his sins.' The other group said: 'There is no repentance better than Mā'iz's. He came to the Prophet ﷺ and placed his hand in his, saying, "Stone me." ' The contention between the two groups remained for two or three days. Allah's Messenger ﷺ came out as they were sitting and greeted them and sat down among them. He said, 'Seek forgiveness for Mā'iz b. Mālik.' The Companions ﷺ then said, 'May Allah forgive Mā'iz b. Mālik.' Then Allah's Messenger ﷺ said, 'He repented with such a sincere repentance that, were it to be divided among a people, it would suffice them all.'

Reported by Muslim, al-Nasa'i, al-Dāraqutnī, Abū 'Awāna and al-Tabarānī.

٥/١٦٩ عَنْ بُرْيَدَةَ قَالَ: فَجَاءَتِ الْغَامِدِيَّةُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ رَبَّيْتُ فَطَهْرَنِي. وَإِنَّهُ رَدَّهَا. فَلَمَّا كَانَ الْغُدُ، قَالَتْ: يَا رَسُولَ اللَّهِ، لَمْ تُرْدِنِي؟ لَعَلَّكَ أَنْ تُرْدِنِي كَمَا رَدَدْتَ مَاعِزًا. فَوَاللَّهِ، إِنِّي لَحْبَلَيْ. قَالَ: إِمَّا لَا، فَادْهِبِي حَتَّى تَلِدِي. فَلَمَّا وَلَدَتْ، أَتَتْهُ بِالصَّبِيِّ فِي خُرْقَةٍ. قَالَتْ: هَذَا قَدْ وَلَدْتُهُ. فَأَذْهِبِي، فَأَرْضِعِيهِ حَتَّى تَقْطُمِيهِ. فَلَمَّا فَطَمَتْهُ، أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةُ خُبْزٍ. فَقَالَتْ: هَذَا، يَا نَبِيَّ اللَّهِ، قَدْ فَطَمْتُهُ وَقَدْ أَكَلَ الطَّعَامَ. فَدَفَعَ الصَّبِيَّ إِلَيْ رَجُلٍ مِنَ الْمُسْلِمِينَ، ثُمَّ أَمَرَ بِهَا فَجُهِرَ لَهَا إِلَى صَدْرِهَا وَأَمَرَ النَّاسَ فَرَجُوهَا. فَيُقِيلُ خَالِدُ بْنُ الْوَلِيدٍ بِحَجَرٍ فَرَمَيَ رَأْسَهَا فَنَتَضَّحَ الدَّمُ عَلَى وَجْهِ خَالِدٍ فَسَبَّهَا. فَسَمِعَ نَبِيُّ اللَّهِ سَبَبَهُ إِيَّاهَا، فَقَالَ: مَهْلًا، يَا خَالِدُ. فَوَاللَّهِ الَّذِي نَفْسِي بِيَدِهِ، لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفْرَانُهُ. ثُمَّ أَمَرَ بِهَا فَصَلَّى عَلَيْهَا وَدُفِنَتْ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاؤُدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ.

169/5. According to Burayda ﷺ (after the repentance episode of Mā'iz b. Mālik),

"A Ghāmidī woman [from the Ghāmidī tribe] came and said, 'O Messenger of Allah! I committed adultery, so please purify me!' Allah's Messenger sent her back, but she returned the next day and said, 'O Messenger of Allah, why did you send me back? Perhaps you sent me back just as you rejected Mā'iz's request. By Allah, I am pregnant!' He said, 'If you stick to your words, then leave and do not return until you have given birth.' When she finally gave birth, she came to him with her infant wrapped in a garment. She said, 'This is the baby to whom I gave birth.' He said to her, 'Leave and breast-feed him and do not return until you have weaned him.' When she finally weaned him, she went to Allah's Messenger ﷺ and her child was in tow, holding a piece of bread in his hand. She said, 'O Messenger of Allah! I have finally weaned him and he is eating food.' The Prophet ﷺ handed the child to one of the men among the Muslims and ordered for a deep pit to be dug and for her to be placed in it up to the level of her chest. Then he ordered the people to stone her, upon which they cast stones at her. Khālid b. Walid cast a stone which struck her head and caused blood to spatter on his face, causing him to curse her. The Prophet ﷺ heard him curse her and said, 'Take it easy, Khālid. By Him in Whose Hand rests my soul, she repented with such a sincere repentance that if an [unjust and tyrannical] tax collector had repented like her, he would be forgiven.' Thereafter, Allah's Messenger ordered that she be prepared [for burial] and then he prayed her funeral prayer and she was buried."

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Nasā'ī and al-Dārimī.

<sup>169</sup> Set forth by •Muslim in *al-Sahīh*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: "Concerning the One Who Confesses to Adultery," 3:1323 §1695 (2); •Aḥmad b. Ḥanbal in *al-Musnād*, 5:348 §22999; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Hudūd* [The Books of Prescribed Punishments], Ch.: "The Woman of Juhayna whom the Prophet ﷺ Ordered to be Stoned," 4:152 §4440; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:304 §7271; •al-Dārimī in *al-Sunan*, 2:234 §2324; •Ibn Abī Shayba in *al-Muṣannaf* 5:543 §288 (9); •Abū 'Awāna in *al-Musnād*, 4:136–137 §6295; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:221 §16743.

٦/١٧٠ . عَنِ الْلَّجَلَاجِ أَنَّهُ كَانَ قَاعِدًا يَعْتَمِلُ فِي السُّوقِ فَمَرَّتِ امْرَأَةٌ تَحْمِلُ صَبِيًّا . فَتَارَ النَّاسُ مَعَهَا وَثَرَتْ فِيمَنْ ثَارَ . فَأَنْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَقُولُ : مَنْ أَبْوُهُ هَذَا مَعَكِ؟ فَسَكَّتْ ، فَقَالَ شَابٌ حَذْوَهَا : أَنَا أَبْوُهُ ، يَا رَسُولَ اللَّهِ . فَأَقْبَلَ عَلَيْهَا . فَقَالَ : مَنْ أَبْوُهُ هَذَا مَعَكِ؟ قَالَ الْفَتَنَى : أَنَا أَبْوُهُ ، يَا رَسُولَ اللَّهِ . فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى بَعْضِ مَنْ حَوْلَهُ ، يَسْأَهُمْ عَنْهُ . فَقَالُوا : مَا عِلْمَنَا إِلَّا خَيْرًا . فَقَالَ لَهُ النَّبِيُّ ﷺ : أَحْسَنْتْ؟ قَالَ : نَعَمْ . فَأَمْرَرَهُ ، فُرِجِمَ . قَالَ : فَخَرَجْنَا بِهِ فَحَفَرْنَا لَهُ حَتَّى أَمْكَنَّا ، ثُمَّ رَمَيْنَاهُ بِالْحِجَارَةِ حَتَّى هَدَأْ . فَجَاءَ رَجُلٌ يَسْأَلُ عَنِ الْمَرْجُومِ . فَانْطَلَقْنَا بِهِ إِلَى النَّبِيِّ ﷺ فَقُلْنَا : هَذَا جَاءَ يَسْأَلُ عَنِ الْخَيْثِ . فَقَالَ رَسُولُ اللَّهِ ﷺ : هُوَ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ . إِذَا هُوَ أَبُوهُ ، فَأَعْنَاهُ عَلَى عُسْلِهِ وَتَكْفِينِهِ وَدَفْنِهِ .

رَوَاهُ أَحْمَدُ وَأَبُو دَاؤِدَ وَالنَّسَائِيُّ وَالطَّبَرَانِيُّ .

170/6. According to al-Lajlāj,

"I was sitting and trading in the market place when a woman carrying a young (illegitimate) child passed by. The people accompanied and I joined them. When I reached the Prophet ﷺ, he asked, 'Who is the father of this child with you?' She remained silent. Beside her, a young man called out, saying, 'I am the child's father, O Messenger of Allah!' He again asked: 'Who is the father of the child with you? The young man again submitted: 'I am the father of the child, O Messenger of Allah!' Allah's Messenger ﷺ then looked at some of the people around the young man and asked them about him. They said, 'We know nothing but good about him.' The Prophet ﷺ then asked the young man, 'Are you married?' The young man replied that he was, at which the Messenger ordered that he be stoned [as an adulterer]. We

<sup>١٧٠</sup> Set forth by •Ahmad b. Ḥanbal in *al-Musnad*, 3:479 §15976; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: "The Stoning of Mā'iz b. Mālik ﷺ," 4:150 §4435; •al-Nasā'i in *al-Sunan*, 4:282 §7184; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 19:219 §488; •al-Bayhaqī in *al-Sunan al-Kubrā* 8:218 §16731; and cited by •Ibn 'Asākir in *Tarīkh Dimashq*, 50:293.

took him out and dug a hole for him until he was firmly inside. We then cast stones until he no longer moved. After all this, a man came and began asking about the man who was stoned. We brought him to the Prophet ﷺ and informed him, saying, 'This man is inquiring about that vile person [we stoned].' Allah's Messenger ﷺ said, 'Indeed, he is finer in the sight of Allah than the fragrance of musk.' When we knew that the man was his father we helped him in washing, shrouding, and burying his son."

Reported by Ahmad, Abū Dāwūd, al-Nasā'ī and al-Tabarānī.

١٧١. عَنْ نُعَيْمِ بْنِ هَزَالٍ قَالَ: كَانَ مَاعِزُ بْنُ مَالِكٍ يَتِيمًا فِي حِجْرِ أَبِي، فَأَصَابَ جَارِيَّةً مِنَ الْحَيِّ. فَقَالَ لَهُ أَبِي: أَئْتِ رَسُولَ اللَّهِ فَأَخْبِرْهُ بِمَا صَنَعْتَ لَعَلَّهُ يَسْتَغْفِرُ لَكَ. وَإِنَّمَا يُرِيدُ بِذَلِكَ رَجَاءً أَنْ يَكُونَ لَهُ مَحْرَجًا. فَأَتَاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَيَّتُ فَاقِمَ عَلَيَّ كِتَابَ اللَّهِ. فَأَعْرَضَ عَنْهُ، فَعَادَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَيَّتُ فَاقِمَ عَلَيَّ كِتَابَ اللَّهِ. فَأَعْرَضَ عَنْهُ، فَعَادَ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَيَّتُ فَاقِمَ عَلَيَّ كِتَابَ اللَّهِ، حَتَّىٰ قَاتَلَ أَرْبَعَ مَرَادِي. قَالَ: إِنَّكَ قَدْ قُلْتُهَا أَرْبَعَ مَرَادِي فِيمَنْ؟ قَالَ: بِفُلَانَةٍ. فَقَالَ: هَلْ ضَاجَعْتَهَا؟ قَالَ: نَعَمْ. قَالَ: هَلْ بَاشَرْتَهَا؟ قَالَ: نَعَمْ. قَالَ: هَلْ جَامَعْتَهَا؟ قَالَ: نَعَمْ. قَالَ: فَأَمَرْتُهُ أَنْ يُرْجَمَ، فَأَخْرَجَهُ إِلَى الْحَرَّةِ. فَلَمَّا رُجِمَ فَوَجَدَ مَسَّ الْحِجَارَةَ جَزَعَ، فَخَرَجَ يَشْتَدُّ. فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ أُنْبَيْسٍ، وَقَدْ عَجَزَ أَصْحَابُهُ، فَتَرَعَ لَهُ بِوَظِيفَ بَعْرٍ، فَرَمَاهُ بِهِ فَقَتَلَهُ. ثُمَّ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ. فَقَالَ: هَلَّا تَرَكْتُمُوهُ. لَعَلَّهُ أَنْ يَتُوبَ، فَيَتُوبَ اللَّهُ عَلَيْهِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ أَبِي سَيْدَةَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِحُ الْإِسْنَادِ.

171/7. According to Nu‘aym b. Hazzāl ﷺ,

“Mā‘iz b. Mālik was an orphan in the care of my father and he committed adultery with a young girl in the neighbourhood. My father said to him, ‘Go to Allah’s Messenger ﷺ and inform him of what you did so that perhaps he can seek forgiveness for you.’ He only decided that in hope that he would find a way out of his problem. So he went to the Prophet ﷺ and said, ‘O Messenger of Allah! I committed adultery, so please establish the prescribed punishment upon me as found in the Book of Allah!’ The Prophet ﷺ turned away from him and Mā‘iz repeated once more, ‘O Messenger of Allah! I committed fornication, so please establish the prescribed punishment upon me as found in the Book of Allah!’ The Prophet ﷺ turned away and Mā‘iz repeated once more, ‘O Messenger of Allah! I committed adultery, so please establish the prescribed punishment upon me as found in the Book of Allah!’ The Prophet ﷺ once again turned away. After Mā‘iz repeated his request for the fourth time, the Prophet ﷺ said, ‘You have repeated your request four times, so I ask, with whom did you commit adultery?’ Mā‘iz replied, ‘With so-and-so.’ The Prophet ﷺ asked him, ‘Did you sleep together?’ Mā‘iz replied, ‘Yes.’ The Prophet ﷺ asked, ‘Did you have intimate relations with her?’ Mā‘iz replied, ‘Yes.’ The Prophet ﷺ asked, ‘Did you have sexual intercourse with her?’ Mā‘iz replied, ‘Yes.’ The Prophet ﷺ then ordered that he be stoned, so he was then taken to an open area, and while he was being stoned he felt the painful effect of the stones and could not bear it and fled. But ‘Abd Allāh b. Unays encountered him when those who had been stoning him could not catch up with him. He threw the bone of a camel’s foreleg at him, which hit him and killed him. He then went to the Prophet ﷺ and reported it to him. He said, ‘Why did you not leave him alone? Perhaps he might have repented and been forgiven by Allah.’”

Reported by Aḥmad, Abū Dāwūd, al-Nasā’ī and Ibn Abī Shayba.

<sup>171</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Muṣnad*, 5:216 §21940; •Abū Dāwūd in *al-Sunan*; Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: “The Stoning of Mā‘iz b. Mālik ﷺ,” 4:145 §4419; •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:290 §7205; •Ibn Abī Shayba in *al-Muṣannaf*, 5:538 §28767; •al-Ḥākim in *al-Muṣadrak*, 4:404 §8082; •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 22:201 §530; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:219 §16735.

According to al-Hākim, “This is a tradition with an authentic chain of transmission.”

١٧٢. عَنْ نُعِيمِ بْنِ هَرَالِ ﷺ قَالَ: أَنَّ مَاعِزَّاً أَتَى النَّبِيَّ ﷺ فَأَقَرَّ عِنْدَهُ أَرْبَعَ مَرَّاتٍ، فَأَمْرَ بِرَجْمِهِ، وَقَالَ هَرَالِ: لَوْ سَرَّتْهُ بِشَوِيْبَكَ، كَانَ حَبِرًا لَكَ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاؤِدَ وَالنَّسَائِيُّ. وَقَالَ الْحَاكمُ: هَذَا حَدِيثٌ صَحِيْحٌ  
الإِسْنَادِ.

١٧٢/٨. According to Nu‘aym b. Hazzāl ﷺ,

“Mā‘iz came to the Prophet ﷺ and four times confessed (to adultery), so he ordered him to be stoned to death, but said to Hazzāl (the guardian of Mā‘iz), ‘If you had covered him with your garment (i.e., kept his secret), it would have been better for you.’”

Reported by Ahmād, Abū Dāwūd and al-Nasā’i. According to al-Hākim: “This is a tradition with an authentic chain of transmission.”

١٧٣. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ قَالَ: كُنَّا فِي غَزْوَةِ فَحَاصَ النَّاسُ حِصَّةً. قُلْنَا: كَيْفَ نَلْقَى النَّبِيَّ ﷺ وَقَدْ فَرَرَنَا؟ فَنَزَّلَتْ: ﴿إِلَّا مُتَحَرِّفًا لِقِتَالٍ﴾. فَقُلْنَا: لَا نَقْدِمُ الْمَدِينَةَ فَلَا يَرَانَا أَحَدٌ. فَقُلْنَا: لَوْ قَدِمْنَا. فَخَرَجَ النَّبِيُّ ﷺ مِنْ صَلَاةِ الْفَجْرِ. قُلْنَا: نَحْنُ الْفَرَارُونَ. قَالَ: أَنْتُمُ الْعَكَارُونَ. قَالَ: فَدَنَوْنَا فَقَبَلْنَا يَدَهُ، فَقَالَ: أَنَا فِتْهُ الْمُسْلِمِينَ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاؤِدَ وَالْبُخَارِيُّ فِي الْأَدَبِ وَاللَّفْظُ لَهُ.

<sup>172</sup> Set forth by •Ahmad b. Ḥanbal in *al-Muṣnad*, 5:216 §21940; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: “Concealing the Offenses of Those Subject to Prescribed Punishments,” 4:134 §4377; •al-Nasā’i in *al-Sunan al-Kubrā*, 4:305 §7274; •Abd al-Razzāq in *al-Muṣannaf*, 7:323 §13342; •Ibn Abī Shayba in *al-Muṣannaf*, 5:540 §28784; •al-Hākim in *al-Muṣadrak*, 4:403 §8080.

173/9. According to 'Abd Allāh b. 'Umar ﷺ,

“We were once engaged in a battle, but, scattered, we escaped [to safer positions]. We said, ‘How can we face the Prophet ﷺ now after having fled?’ On this, the verse was revealed, *«Except he who is maneuvering in the fight»* [Q.8:16]. Then we said, ‘We shall not enter Medina, so that no one sees us.’ But then we said, ‘Perhaps we should go’. Allah’s Messenger ﷺ came out for the Morning Prayer. We submitted, ‘We are the ones who have fled.’ He (turned to us and) said, ‘(No), you are the ones who return to fight after escaping [to a safer position].’ We then approached him and kissed his hand, and he said, ‘I am the shelter of the Muslims.’”

Reported by Ahmād, Abū Dāwūd and al-Bukhārī in *al-Adab [al-mufrad]*, and this is his wording.

١٧٤/١٠. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي.

رَوَاهُ أَبُو دَاؤُدَ وَالْتَّرْمِذِيُّ وَابْنُ مَاجَهَ وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثُ حَسَنٍ صَحِحٍ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

174/10. According to Anas b. Mālik ﷺ, Allah’s Messenger ﷺ said,

“My intercession is for the members of my *Ummā* who commit enormities.”

<sup>173</sup> Set forth by •Ahmād b. Ḥanbal in *al-Muṣnād*, 2:70 §5384; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “On Fleeing during Battle,” 3:46 §2647; •al-Bukhārī in *al-Adab al-Mufrad*, 338 §972; •Ibn Abī Shayba in *al-Muṣannaf*, 6:541 §33686; and cited by •al-Husaynī in *al-Bayān wa al-Ta‘rīf*, 1:295 §786.

<sup>174</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: “On Intercession,” 4:236 §4739; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyāma wa al-raqā'iq wa al-wara'* [On the Description of the Day of Judgment, Heart-melting narrations, and Scrupulousness], Ch.: “What has been Narrated Concerning Intercession,” 4:625 §2435; •Ibn Mājah (from Jābir ﷺ) in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “Mention of Intercession,” 2:1441 §4310; •Abū Ya‘lā in *al-Muṣnād*, 6:40 §3284; •al-Ḥākim in *al-Muṣṭadrak*,

Reported by Abū Dāwūd, al-Tirmidhī and Ibn Mājah. According to al-Tirmidhī, ‘This is a fine authentic tradition. According to al-Hākim, this is an authentic tradition conforming to the stipulation of al-Bukhārī and Muslim.’

١١/١٧٥ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خُيَّرْتُ بَيْنَ السَّفَاعَةِ وَبَيْنَ أَنْ يُدْخَلَ نِصْفُ أُمَّتِي الْجَنَّةَ. فَأَخْرَجْتُ السَّفَاعَةَ لِأَنَّهَا أَعْمَ وَأَكْفَى. أَتَرُوْهَا لِلْمُمْتَقِنِينَ؟ لَا، وَلَكِنَّهَا لِلْمُدْنِينَ، الْخَطَّائِينَ الْمُتَلَوِّثِينَ. رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهِ.

175/11. According to Abū Mūsā al-Ash'arī ﷺ, Allah's Messenger ﷺ said,

“I was given a choice between intercession and having half of my *Umma* enter Paradise (without any accountability). So I opted for intercession because it is common and far inclusive (for the entire *Umma*). Do you reckon that it is for the pious alone? Nay, it is for the sinful, the wrongdoers and the tarnished.”

Reported by Ahmād and Ibn Mājah.

1:139 §228; •al-Ṭabarānī in *al-Mu‘jam al-ṣaghīr*, 1:272 §448; •al-Ṭayālīsī in *al-Muṣnād*, 1:233 §1669.

<sup>175</sup> Set forth by •Ahmad b. Ḥanbal (from Ibn ‘Umar ﷺ) in *al-Muṣnād*, 2:75 §5452; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “Mention of Intercession,” 2:1441 §4311; •al-Haythāmī in *Majmā‘ al-zawā‘id*, 10:378; and cited by •al-Bayhaqī in *al-Itiqād*, 1:202.